the essentially Gentile, and characteristically Teutonic, doctrines of Hegel and Feuerbach.

In point of fact, the whole of the Marxian theory, far from being essentially Jewish, is a reaction against the decorous conclusions drawn by another theorist who happened (like Marx) to be a Jew by birth. Orthodox economics are to a large extent the creation of David Ricardo, the most illustrious English economist of the nineteenth century and founder of the science of political economy. He was, indeed, rather more Jewish than Marx, as he had been born and bred in the faith of his fathers, which he left only after attaining manhood. Unlike Marx, moreover, his attitude towards Jews and Judaism was friendly to the end. (It may be remarked that Nassau Senior, the most distinguished English economist of the ensuing age, was similarly of Jewish descent, his ancestor, Aaron Senior, having emigrated from the West Indies at the beginning of the eighteenth century.)[1]

Ricardo's Theory of Value dominated English, and in fact European, thought in the sphere of political economy until the end of the nineteenth century, and still constitutes the core of accepted economic theory. But his conclusions ran counter to the whole of the social and humanitarian preconceptions of Karl Marx, who could think only in terms of human suffering and upheaval. The two attitudes are clearly expressions of the temperaments of the two theorists: but the one is just as much, or as little, Jewish as the other. It is therefore highly unfortunate that the Jews should be

ascribed sole responsibility for one whose connexion

[1] For some other outstanding Jewish economists, see above, p. 237. Among the pioneers in this sphere was the Jewish astronomer Mashaala *(supra,* pp. 46, 97), who composed in the eighth century one of the earliest works on the subject, a dissertation on Prices, as well as a remarkable political treatise on Communities, Faiths, and Nations,